THE PETITION OF THE Moſt Subſtantiall INHABITANTS of the CITY of LONDON, and the Liberties thereof.

TO THE LORDS and COMMONS for Peace.

Together with the Anſwer to the ſame.

AND

The Reply of the PETITIONERS.

Printed at *York* by *Stephen Bulkley*, 1642.
By ſpeciall Command.

RB23 b. 1740

To the Right Honourable the Lords and Commons now Assembled in the High Court of *Parliament*.

The humble Petition of divers Inhabitants of the City of *London*, and the Liberties thereof.

Sheweth,

THat the present sence of our miseries, and apprehension of inevitable ruine both of the Church and Common-wealth, make us become humble suitors to this honourable Assembly (the likeliest means under God for our reliefe) to consider our distressed estates, and to provide a speedy remedy for our present and future evills, earnestly desiring you to weigh the care and judgement of our predecessors, who by a known Law, setled and preserved our Protestant Religion, our Liberties, and Properties, with a right understanding between King and Subjects, which produced Peace and plenty in our streets.

And to reflect with serious thoughts upon our present distempers, violating Religion by Papists and Sectaries, engaging our Nation into a Civill, Bloudy, and destructive War, invading our Laws and Liberties, endangering all our Lives, and utterly disinabling us to relieve our distressed Brethren in *Ireland*: We beseech you likewise to con-

ſider the effects of continued War, as the deſtruction of Chriſtians, the unnaturall effuſion of blood; Fathers againſt Sons, Brothers by Brothers, Friends by Friends ſlain; then Famine and Sickneſſe, the followers of Civill War, making way for a generall confuſion and invaſion by a Forraign Nation, whilſt our Treaſure is exhauſted, our Trade loſt, and the Kingdom diſ-peopled. Theſe things weighed and enlarged by your Wiſedomes, we doubt not will be ſtrong motives in us to deſire a ſpeedy Peace, and a happy Accommodation.

Wherefore we humbly crave, That (not lending an eare to any fomenters of theſe preſent Wars, under what pretence ſoever, nor remembring ought that may increaſe Jealouſies, or continue diviſions between His Majeſty, and His Houſes of Parliament) you will ſpeedily tender His Majeſty (according to His Royall Intimations) ſuch Propoſitions for Accommodation, as he may with Honour and ſafety to the whole Kingdom accept. For effecting whereof, we ſhall be ready to aſſiſt you with the beſt and utmoſt of our abilities, and whileſt you endeavour Peace, we ſhall ſend up our Prayers to Heaven for the bleſſing of Peace upon you, and all thoſe that deſire it.

An

An Answer to the LONDON PETITION.

You Gentlemen and Citizens.

BOth you and your request are welcome to us, and cannot faile of a kind reception here, where your former merits, and your present good intentions are so well known. It is naturall in the Patient to seek cure of his disease, and to move the Physitian to use his best skill, and industry, and it is commendable in you under your sufferings to apply your selves to us for ease; and we hope it not meere impatience urges you to seek things impossible, or unjust: your Prayers for Peace are Honourable, so was *Jacobs* Wife for Children, yet when she cryed, *give me Children or I dye*, she was to blame: for she sought that of *Jacob*, which *Jacob* had no power to give, and she sought the same with such violence, as *Jacob* ought not to have heard. But we will onely conceive, that without all impatience, you seek of us Peace, so farre as we can procure it, and not absolutely, for it depends not so much upon us, as the King, and it is not in us to draw the King to a peace, except His Majesty be as inclinable to it, as we are.

And we will conceive also that you seeke not Peace nakedly, except it come along with Truth, and Righteousnesse, and Honour, and of such a peace wee are as zealous as you can wish us to be; and for other peace, if we should wholly

wholly ſubmit to the *Kings* party, without all conditions, for future ſecurity, ſuch a ſubmiſſion to that partie would be no redreſſe, but an increaſe of your preſent ſufferings. We are intruſted in this by the whole Kingdome, and that truſt we muſt not breake upon the ſolicitation of any part of the Kingdome: you are a conſiderable part of *London*, but you are not whole *London*, and *London* is a conſiderable part of this Kingdom, but it is not the whole Kingdom, and wee according to our truſt, muſt looke upon the whole Kingdom: but it may be, that you ſee more than the whole Kingdom, and may out of that ſight offer ſomething to us for the eaſe and releife of the whole Kingdom; in this we will not gaine-ſay you, it is poſſible that ſome cleare way and forme of a juſt, ſafe, and Honorable Accommodation may be opened, and diſcovered to you, which hath not yet been found out by us; if this be ſo, we deſire yon cordially, and in a friendly maner to communicate your apprehenſions, and underſtandings of this affaire to us, and by our ſudden and full embracement thereof, you ſhall ſoone finde how deere, and pretious the face, the very name or ſound of peace is to us: in the mean time we deſire you to reſt aſſured, that if there be any defect in us, it muſt needs be in point of underſtanding, it cannot be in point of affection. No men living can be in affection more devoted to ſafe peace then we are.

And further, we deſire you not to cenſure us of any defect at all to, no, not ſo much as in underſtanding, except you can reveale to us ſome better way, then we have hitherto aſſayed.

No Accommodation can be, but we muſt leave ſomething to the King upon truſt, and if the Accommodation be even, the King will not deny ſome truſt to us; but in this, help to adviſe us how far we ſhall truſt the King, and how far

far we ſhall truſt the Kings party; were the King utterly diſingaged from all parties, perhaps we would wholly truſt the King, and deſire no truſt at all to be left in us from His Majeſty: but we ſee in the Kings party, ſome that have a ſtrage power in His affection, yea a greater power far then we have, and yet they are known to be deeply inraged Papiſts, violently ingaged Delinquents; and if you would wholly put your ſelves and the Kingdom into the truſt of ſuch a party, we are bound to withſtand it, as much as we can.

The *King* proteſts to hate Popery, and diſavowes all thoughts of Arbitrary Rule, yet we know all how far he is addicted to Papiſts, and malignant haters of Parliaments: and ſince we cannot ſubmit to the King, but we muſt ſubmit to His Party, who he prefers before us; what advantage is it to us, whether He be in heart the ſelfe ſame as His Party is, or not? The truth is, we and the Kings Party are ſo diametrically oppoſite in Religion and State both, that He cannot proteſt both; if they are His Friends, we are His Enemies; if we are His Friends, they are queſtionleſſe His Enemies; if He ſhield them from our Juſtice, He muſt expoſe us to their Juſtice; either they muſt Judge us, or we them; no middle way can be ſafe, not deſerve the name of Accommodation; it muſt prove inevitable confuſion in the end. Many yeares we have already ſtruggled together, and they have all the while ſtruggled together, and they have all the while found more favour from the Court than we; but now we are more implacaply exaſperated by blood, one againſt the other, and they will not lay down Arms before us, nor ought we before them; and if both ſhould lay down their Arms together, yet little ſafety will be to us; for our Religion and Profeſſion will bind us truely to performe, but theirs will binde them to betray us; and ſince they are

greater

greater in the Kings favour, and are looſe from Oaths, when we are diſcountenanced, and our hands are tyed from defence, what equality of Treaty is there? We will ſpeak now to you, as we would to the whole body of *England*; if you preſer their cauſe and being before ours, ſpeak it out more plainly: if you wiſh better to us, and think better of us, be wary of ſuch Accommodation, as may render us upon unequall tearmes into their hands. You will ſay we have received other Petitions with more favor, when they have more concurred with us in their Votes, we confeſſe and juſtifie it: for when the People have encouraged us by Petitions, anſwering to our Votes, and have invited us to be more hardy in ſearching their wounds, fearing our too much tenderneſſe in their own caſe, we could not but reſent a better diſpoſition and capacity of cure, then now we take notice of in ſuch contrary Petitions, as ſeem to expreſſe a diſtruſt in us, though indeed your profeſſions be cleane contrary. Yet to deale plainly with you, and all other Petitioners: we love not to be ſolicited at all by the People in any caſe whatſoever, except when we do manifeſtly faile of our Duty, either out of too much feare, or too much preſumption. Howſoever, for the preſent, goe peaceably home, and if you think us worthy of that truſt which you have hitherto repoſed in us, leave to us to conſider of this Petition with all its circumſtances, and aſſure your ſelves, we will condeſcend to the more hazzard, and depart ſomething the more from our own due in our demands from His Majeſty, for your ſakes. And if you preſer your own Judgements before ours, proceed to advertiſe us lovingly and fairely, wherein we may doe you more good, or how we may draw neerer to a prudent Accommodation, and impart more particularly your open ſence thereof. Howſoever, we deſire you to addreſſe your ſelves

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to His Majesty, in the same manner as you have done to us, unlesse you condemne us as more indisposed to Peace then His Majesty is: and let your request be, that in this valuation of His Party, and His Parliament, He would be equally pleased to condescend, and depart from His former rigour of Termes, as you expect from us, or else we must pronounce you in this unequall. And for the summe of all, let your desired Accommodation be such, as shall maintain us to be the Kings legall Parliament, and a legall Parliament to be the Kings highest Court of Judicature, and the highest Judicature of the Kings, fittest to determine all Publike disputes, and best disposed to mercy, as well as Justice; and Policy, as well as Law: and without more adoe your wished Accommodation is perfected, and agreed upon.

The REPLY of the LONDON PETITIONERS, To the late Answer to their PETITION.

WE perceive, those Arts which first caused, are the fittest means to continue this common calamity. If the People (of honest Affections generally, but weak reason, and so easily abused, and made to advance private ends with a Publique Conscience)

yet at laſt, faithfully inſtructed by the ſence of miſeries, begin to grow wiſer, the great contrivers of theſe ſad diviſions, evidently diſcerne, the Kingdom is in danger to be reſtored to happineſſe, unleſſe their long exerciſed malice, can ſtill prevaile under ſpetious pretences, to keep up that unfortunate miſunderſtanding between King and Subject.

No ſooner had we, being the moſt conſiderable Perſons in the City (after too long patience, and a moſt juſt apprehenſion of preſſures lowrely growing upon us, ſo that of late, every new vote hath been looked upon as a new affliction,) taking ſuch courage to our ſelves, as humbly to expreſſe our unwillingneſſe to be longer active in our own unhappineſſe, and to ſue unto you for remedy, being deſirous to receive thoſe great bleſſings of Peace and Plenty, and true Religion eſtabliſhed by Law, from no other hand: but preſently under-Agents are imployed to continue (if it be poſſible) the diſtractions of this Kingdom, and ſtifle our honeſt intentions in the Wombe. Alderman *Penington* ſeiſes upon our Petition, and commits one to Priſon, (becauſe it ſeems he was better affected to the quiet of his Country, then was convenient for his ends,) notwithſtanding nor any thing in the matter of it, was againſt any known Law, and the manner of it had been ſo often countenanced by both your Houſes. Out of theſe conſiderations, we the Citizens animated by innocency, and a neceſſary care to prevent our otherwiſe unavoidable deſtruction, with ſober courage, and honeſt ſtoutneſſe, recover our Petition.

Next the Lecturers undertake the work, and turne all the ſpirituall *militia* into weapons of the fleſh, exhorting us to fight againſt the King in the feare of God, and under the maſk of Religion preaching down peace and holineſſe. Yet theſe virulent declamations prevaile not with

us,

us, who were more conscionably instructed, then to beleive we cannot expresse our love to God, unlesse we maintaine enmity with men; and who by sad experience have found the bitter fruits of their so much cryed-up reformation; wherein the formes of peace are become the loudest Trumpets of Warre.

This policy being now worn out, and the journey-men-Rebells at a stand, it concernes the Masters to take the ruine of the Common-wealth into their own managery: An answer is cast out, which seems to carry in it the authority of the House, but presents really the subtilty of those, who have hitherto craftily abused the peoples affections unto these miserable distempers. Their words are softer then oyle, but poyson of Aspes is under their lips; for the designe of it is by a seeming meek compliance with us, who from our soules desire and sue for peace, to send us away, contended to ingage our selves in a most unnaturall War. It is full of Sophistry, and such eloquence, as is described in *Catiline*, (the firebrand of his Country) which was fit to disturbe a state, unable to compose and settle it.

We and our request is said to be welcome. Certainly both ought to be so really, and deserve to be entertained with the greatest thanks by all honest men, as aiming at the publike interest, and common good of the Kingdom. What ever Astronomers fain of the Celestiall bodies, tis to be feared, many inferiour Orbes in a State have particular contrary motions to that of the whole. If a kind reception were truly meant, what can be the cause, we should meet with such opposition, such difficulties in the accesse? It requires no deep understanding to look through the matter: it cost nothing to give good words, and you manage this affaire very prudently, if in stead of a grant, you can satisfie us with a complement. But your Petitioners are wiser, then to de-

sist upon empty Courtship, when our suit is of so high concerment, as the Kingdoms preservation.

It is commendable in us, to come as patients to their Phisition.] What do they deserve then, who hinder us from seeking a remedy for our distempers? He who forces sicknesse upon us, may thereby hasten his own death. *We must not out of impatience seeke things impossible, or unjust.* Our request is neither vaine, nor wicked; it desires both what can, and what ought to be done. It is very easily effected: if you withdraw the fuell, a fire is soon extinguished; so if you, I do not say, correct, but even not foment ill humors, the Wound will heale of it self. The Subject is in so ready a way of recovery, do but apply the great Charter, and the Petition of Right, and he is restored to Health and Strength; that is, take not our estates from us by force, and without our consent and we aske not Peace, ingage the Kingdom in warre if you can. We expect not Physick from you, only prescribe us a good dyet, that is, let us live by certaine and known rules, and we shall not want letting blood. If Peace be to be compassed by these meanes, the desire of it cannot be unjust.

Your prayers for Peace are Honourable, so was Jacobs wise for Children, yet when she cryed give me Children, or I dye, she was to blame, for she sought that of Jacob, which Jacob had not power to give.] There is great difference between Rachels impatience, and our humble request, addresse to you as the fittest meanes under God to convay unto us the fruits (not of the womb, but) of good goverment, Peace and Plenty. That wee live, it is the bounty of God, that we are destroyed, may be the fault of men. We desire no more, then what good Patriots, may, and ought to performe, that you would be pleased, not to neglect those meanes, which most probably will conduce to the Kingdoms preservation.

And

And ſhe ſought the ſame with ſuch violence, as Jacob *ought not to have heard.*] There was not any thing in our addreſſes, which could make this obſervation pertinent. But the doctrine is ſo reaſonable, we would with, you had declared it ſooner, as being forced to take notice, the contrary poſition was once taught, and made the rule of former actions; *That ſome things muſt be done to ſatisfie the people.* We cannot be ignorant of the many tumults, diſmiſſed with thankes, though they (as *Jacob* with God) did even wreſtle with you for bleſſings. This cleare opening your ſelves againſt violent Petitioners, will ſatisfie the world in the innocency of thoſe Members, who abſented themſelves from the Houſe out of this conſideration.

Peace depends not ſo much on us, as the King, and it is not in us to draw the King to a peace.] We humbly deſire you not to be wanting in your duty: and we have had frequent teſtimonies of His Majeſties peaceable inclination. His withdrawing his forces from our City, after great advantages, clearly demonſtrates, he came up to *London* with an army, not ſo much to fight, as to appeare in ſuch a condition, as you might without loſſe of honour conſent to a peace. We muſt remember with what cheerfulneſſe he entertained the Meſſengers of peace at *Colebrook*, how gracious a reply he returned to the Meſſage, without any mention of former unkindneſſes, and ſuch indignities, as privite men could hardly have digeſted. After this, though provoked with new injuries, and moſt unreaſonable imputations of breach of Faith, and delight in blood: as if he were onely ſenſible of our miſery, He ſeeks to continue the Treaty by a Meſſage from *Reading*, ending with the ſame gracious cloſe, as that from *Colebrook*. This as yet not been thought worthy any anſwer.

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We will conceive alſo that you ſeek not Peace nakedly, except it come along with Truth, Righteouſneſſe and Honour. With truth;] we readely embrace this limitation, as being perſwaded the breach of Peace in the Church, by Sectaries unpuniſhed, we wiſh, we could not ſay countenanced and encouraged, hath begot and nouriſht Warre in the State. Therefore to deale plainly, if you mean by Truth the Proteſtant Religion eſtabliſhed by Law, (to which you know His Majeſty conformes in conſtant practiſe even beyond the ſtrictneſſe of moſt Subjects,) let the penalties by Act of Parliament appointed, be indiſpenſably exacted from all offendors: If you meane ſome of your own private opinions, ſpeak them out clearely; and we doubt not but the Kingdom will entertain Peace, without that which you call Truth. *with Righteouſneſſe, with Honour.*] It is very obvious, how Peace and Righteouſneſſe may kiſſe each other, but how without forfeiture of this, any can take up Arms againſt their Soveraigne, (to whom they have ſworn Allegiance) we cannot comprehend. It is no diminution of your Honour to provide for the King, (as you are obliged by Oath) and to yeeld him all thoſe Rights, with which the Law hath inveſted Him. Theſe are no hard conditions: If you like them, you will have no reaſon to prolong our miſeries by civill diſſentions; if they diſpleaſe, confeſſe it roundly, and we are confident, we ſhall have no long War.

If we ſhould wholly ſubmit to the Kings Party, without all conditions of future ſecurity.] You are required to ſub- to the King, not to any of your fellow Subjects. There cannot be greater ſecurity, then the Lawes of the Land, (and ſuch onely your Anceſtors claimed) the benefit of which you ſhall enjoy, and by which onely you are to be tried. If you challenge ſecurity of any higher nature, and think

think not your ſelfe ſafe, till you have all the power in your ſelves; we make no doubt all well-affected People will cleerely diſcerne this is nothing elſe, but under the name of Free Subjects, to take upon you the power of Kings. We humbly deſire you to informe us plainely, what proviſions you will have made for your ſafety, and to open your ſelves in this point, whether there can be any poſſible ſecurity in Monarchy. Under this forme much muſt of neceſſity be committed to the truſt of one. If therefore you will not entertaine Peace, as being unſafe to you, becauſe there is a poſſibility this one may faile in performance of truſt, you cleerely tell us, this Kingdome ſhall not be quiet, till you have changed this Ancient and well-founded Monarchy into a popular State, and till the ſupream diſpoſall of all is placed in you. By this the People will underſtand at laſt, what it is they fight for.

we are intruſted in this by the whole Kingdom.] This muſt be meant of the Houſe of Commons, and by the ſame Logick that the King is denied his Right, the Lords may loſe theirs, and this might breed an under-civill War between your two Houſes. The truſt committed to you by the People, who are the third eſtate, cannot give any Power to entrench upon the other two, or either of them. The performance of this truſt is to be regulated according to the Laws, ſo that if you doe any thing againſt Law, you are accomptable for ſuch Actions, and the People is no way concerned in it, as having no legall authority in ſuch a Caſe. It is not poſſible, the People ſhould give unto you, what they had not in themſelves, a Priviledge to break the Laws.

You are but a part of London, *and* London *but a part of the Kingdom.*] It is very true; So the Porters were but a part, the Women were but a part, and the Beggers were

but

but a part, all which had the happineſſe to think as you did, and ſo deſerved thanks for it. We challenge no greater Priviledge then was allowed to them to preſent our deſires; to approve or diſallow belongs unto you, according as the greateſt reaſon ſhall direct. Yet thus much we ſhall take the boldneſſe to ſay, though you chance to affect War, you muſt give us leave to love and pray for Peace, and not to engage our Eſtates or Perſons, (for ſuch right in this caſe the Law gives us) if we conceive it an unreaſonable War; for we ſhall be unwilling to contribute a part, onely that we may bring the whole in danger. And it may be neceſſary to tell you, we are much the beſt part of *London*, and *London* much the moſt conſiderable part of the Kingdom, and we have great reaſon to preſume, that the moſt to be valued in other parts alſo will ſecond our deſire, though you perhaps may have different apprehenſions of their affections. For indeed the cauſes of liking and diſliking War, are not the ſame in you, and the reſt of the Kingdom. You ſit in the midſt of us encompaſſed with ſafety, whereas others are expoſed to the hazard; their Hay, their Corne, their Houſhold-ſtuffe, their flocks of Sheep, and Heards of Cattell, and Horſes are ſubject to the Plunder, which makes them diſreliſh thoſe diſtractions. It is no marvell, If the active Men amongſt you, finde in War a more pleaſing taſte, ſince they have put themſelves into good preferment by ſeverall commands; and the Kingdoms miſery, is become their Patrimony. So while their trade flouriſhes, they have no deep ſence of the Univerſall decay of outs in ſeverall callings. We doe not much wonder, if Men that ſtand upon the Shore, delight in Tempeſts, as often as the Wrack is to be ſheared amongſt them.

But it may be that you ſee more then the whole Kingdom.]

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This is a pretty kinde of Rhetorick, to endeavour to baffle our Reason, by preſſing on our modeſty. We compare not with others, (though we might tell yor, in ſome things we that are ſtanders by, might perhaps ſee more clearely then you, who are playing your game:) whether in this cauſe our underſtanding be weaker or not, it concernes not us to determine: ſince this we know, We are bound to practiſe, according as that informes us in our duty, and that God (however ſome undervalue the ſpilling of Chriſtian blood) will call us to a ſevere account; and moſt miſerable is he, who ſhall be found guilty of ſhedding the blood of his Bretʳen unjuſtly.

You ſhall ſoon finde how deare and precious the face, the very name or ſound of Peace is to us.] Many dayes are not paſſed over ſince the name would not be entertained with patience. You know who ſaid, *I like not dawbing*; and that other expreſſion, *I hate the name of Accommodation.* Certainly, it was leſſe cunningly carried. But it ſeems, It was beleeved, the People was irrecoverably mad, and that they would never be weary of miſery; or at leaſt, that they were ſo much in your power, that he which ſhould dare to mention Peace, ſhould ſuffer the injuries of War. This part would have been better acted then: It would have given much more ſatisfaction, if you had embraced the name of Peace with all chereſulneſſe, and broken off the thing by perplexed diſputes, and ſending unreaſonable Propoſitions. Now it will be a work of greater difficulty, to over-rule our underſtandings, ſince we have evident ground to ſuſpect your affections. We heartily wiſh, we may prove falſe Prophets, but we cannot command our feares (which work naturally, and make judgement of the future by what is paſt) from preſaging, you wil keep up the War ſtill, but in a more plauſible way; and un-

der a seeming desire of Peace (having perceived the disadvantage of your open errour) use unfit means to effect it, by proposing unreasonable conditions, so hoping to avoyd the envie, and yet preserve to your selves the benefits of these divisions.

The sense of the following discourse is this, *No Accommodation can be, because something must be left to the King upon trust, and something to you.* It will be very easie to assigne the bounds of these severall trusts, It is done to our hand: For His Majesty requires no new trust to Himself, nor will He deny an old trust to you; The Laws and Customes of this Land determine both. *But He must not be trusted, because He is not utterly disingaged from all Parties.* Here is a plain Declaration, what the issue is likely to be. As long as the King hath any Power left, so long you will suspect His Faith, and the People must be miserable, so long as you please to be fearfull. Certainly, The meanest understanding can quickly apprehend this to be a most seditious principle, and all true lovers of their Country, will look upon it as the seed-plot of Rebellion to all Ages. For all Men cannot be preferd, and pretences will never be wanting of a Kings engagement to a party, as often as ambitious persons, who think they have equall deserts, find they have not equall preferment. Such men commonly when they cannot attain to great Offices in the discharge whereof, They promise to the people some extraordinary good, they out of indignation, manifest their Abilities in hurting the State. You object to the King, *He hath a party*, Alas! This is His unhappinesse, and your fault. He desires and ought to have the whole. But if you will obstinately persist in this lay-Schisme, and admit of no condition of Reconciliation, except He will remove those servants which in

His

His afflictions He hath found them faithfull to Him, and preferre you in their places, He hath small encouragement to bestow such favor, (not yet deserved by you) and cannot satisfie His conscience in such an Act, against all of their tryed Loyaltie.

The next is a stale calumny against Papists and Delinquents, Though reason be not lesse concluding, because old and often repeated, Yet it hath lost their credit by time, because most men can confute them by experience. His Majesty hath fully satisfied the world in this point; And the most considering part even of the people, having long time in vaine expected proofs, are now grown more stayed in their belief, then to be led away by a bare confidence, and boldnesse of defaming.

we and the King's party are so diametrically opposite in Religion and State, that He cannot protect both.] The same justice may governe both, if you will returne from whence you are swerved, and submit to the common rule of Law, which ought to be the measure of our Actions. We most earnestly beseech you, (that we may not perish, while we are detained in generalls,) you would be pleased to tell us, what Religion you would have. If the publike forme of worship, established already, and sealed with the blood of many Martyrs, herein can be no ground of difference; they professe and practise it, and will become suitors to you, that you will severely punish all persons whatsoever that transgresse against it: If you meane some other Religion, (as you do, if there be any reall disagreement amongst us) let us know what it is, perhaps the Kingdom will renounce their old faith, and like your Creed better. However, let not the people be blindly ingaged to fight against their King in defence of their own, and His Religion,

gion, and to maintain that, which He and they approve of, and only you dissent from.

If they are His friends, we are His enemies; if we are His friends, they are questionlesse His enemies. It becomes not us to decide who are His friends, who His enemies, nor to publish our thoughts, which may perhaps be guided by that common notion, to fight for, or against; to endeavor to preserve, or destroy. Friendship and enmity here are not to be taken for affection, but for a civill vertue or vice, and to be understood in a Law notion. Only they are to be esteemed His Friends, who are obedient to Laws: and Transgressors His Enemies. So that a King is Enemy to none, as not punishing out of hatred, by justice. That *some Men have found more favour then others*, (as may guesse at the cause of your discontents, by this frequent complaint) can be no just ground to disturbe a State. The Kingdom will never be free from Rebellion, if Subjects may be allowed to give Law to the Princes courtesie. *Either they must judge us, or we them, no middle way can be safe.* The tryall of this Land is well known, which is *per judicium Parium*, by verdict of Peares, it being a way of proceeding equally indifferent to all: where none have cause to feare wrested explication, or obscure consequences, verdicts being brought in capitall cause, according to evident and known Law. We make no question all unconcerned persons, will quickly be satisfied in the present difference, in case of Treason, which can be the only subject of this debate, (and yet this seems to be the main ground of distance.) For certainly our Lawes have provided for the tryall of it, and the House of Commons never heretofore challenging a power of judicature, and the Lords not using to censure any in this nature under the

 degree

degree of Baron; therefore it undenyably appears they are to be referd to the ordinary tryall of the Kings Bench.

They will not lay down Armes before us, nor ought we before them.] Cleare satisfaction hath been offered you by His Majesty in this point, That the Armes should be returnd to those Hands, in which they are by Law intrusted. The King is invested with the sole Power of Training, Arraying, and Mustering, it being most consonant to reason, as well as grounded on Law, That he which is bound to Protect, should be enabled to compasse that end.

Little safety will be to us, for our Religion and our profession will binde us truly to performe, but theirs will binde them to betray us.] Of all men living we should least have expected, you should make advantage of this Argument; the breach of faith in your Souldiers being most infamously notorious. Witnesse *Farnham* Castle, where after hand taken with two of your Captains, and time given upon the reputation of Gentlemen and Souldier, to draw up propositions of surrender, the Commanders being retyred, and the Souldiers forbid to shoot, you broke in upon them against the Lawes of Truce, took them all Prisoners and plundered them, not affording any benefit of the former agreement. Witnesse *Winchester*, where after composition set downe in writing, you against it, robd them, stript them, and kill'd many in coole blood, Insomuch that some of your Commanders, more sensible of honour, openly exclaimed against your barbarous cruelties, scarce to be paralell'd amongst the stories of *Germany*. Witnesse *Yorkeshire*, where after the Gentry had very prudently setled a peace and security in that County, by mutuall covenant not to injure each other; The Lord *Fairefax* is bitterly reproved for breaking your Privi-

ledges,

ledge, by presuming to agree to the happines of his Countrie, when the House, or rather the Committee had resolved to ingage the whole Kingdom in misery, and he is accordingly commanded not to regard his promise. The truth is, (and you have declared it to the world in Print) that you might perswade him not to be honest, you tell him plainly he was not wise; and therefore injoine him not to stand to that Covenant which was made with so much disadvantage. Witnesse Master *Marshall*, and Doctor *Downing*: The King in extraordinary mercy pardoned and dismissed 300 Prisoner (though guilty of high Treason, and taken in actuall hostility against Him,) onely taking security (at least as He then thought it was, having not yet learnt, that the Religion of that party, is not capable of laying any obligation against Interest) for their future innocency by Oath, they swearing never after to beare Armes against His Majesty. These being returned, are satisfied in Conscience, they swore unlawfully, as binding themselves not to advance the good cause; and for this consideration, as also it being taken in their owne defence, their Lives being endangered upon refusall, (so that being now safe, they were again free) they are formerly absolv'd from their Oath by these two City Popes, and Preached into new and perjur'd Rebels, Good God! That these Men in so short time, should be guilty of so many publike violations of Faith, (one of which, even amongst the Ancient Heathen, would have stained an Age,) and yet that all the People are not yet undeceived! It cannot be, But all such as have any sense of true piety, will upon full information detest these foule proceedings, and abhor that Religion, which is made but an Art to dispence with honesty. Certainly, you cannot believe, that your Religion bindes

you

you truely to performe; Men of such perswasions could not so grossely equivocate themselves into disloyalty, and raise an Army to destroy their King in his own defence.

If you preferre their cause and being before ours, speak it out more plainly.] We most humbly thank you, and shall (if necessity require it) make use of this freedome. The rule by which our liking will be guided, is this; we shall acquit that Party which doth not intrench upon our Liberty, by imprisoning any of us without cause, and maintaining the Legality of it, and professing to measure it according to pleasure, so that, if they think it convenient to doe so, it shall be a crime to question it: our property, by taking our Estates from us without our consents; our Religion, by committing our most painfull and conscienceious Professors, and publike thwarting our long believed Preachers by new Sectaries, with great care and cunning planted in our severall Congregations.

We love not to be sollicited by the People in what case soever, except when we doe manifestly faile in our duty.] Your mindes are much changed of late; you did love it dearely. And such care hath been taken to entertain you with this your delight, that, least good affections should not be able to shew themselves for want of understanding, (as commonly your well-meaning Friends were defective in that part) your sense hath been put into their Papers, and you have lent them a head, that they might expresse their good heart. It cannot be so suddenly forgotten, that when reason formerly hath gain-said proposals, the affections of the People have been judged the fittest measure of Votes.

Here is yet a possibility of failing by this confession, and so you have overthrown the strongest and most popular Argument of your innocence, the authority of the

doer.

doer. If we, or any part of the Kingdome shall conceive you faile of dury to your Soveraigne, you have by this granted us full liberty to sollicite you when we thinke fitting.

We desire you to addresse your selves to His Majesty, in the same manner as you have done to us, unlesse you condemne us, as more indisposed to Peace then His Majesty is.] We have had frequent evidences of His Majesties peaceable inclinations, in His many Messages continually by you rejected; and we have observed how long, and how much He hath suffered formerly, that He might have prevented (if malice could have been wearied) this unnaturall Warre. We thought a Petition to Him for Peace not so seasonable, because He out of His detestation of the effusion of His Subjects blood, had himselfe (in His Message from *Nottingham*) even sued to you for it. We extreamely wonder, we should now be put upon this course, for which formerly you have punished others. It was then a crime to think of making any addresses to His Majesty, and the Authors have suffered for it, before it was knowne what they meant to have desired.

Concerning the matter of the Petition you would frame for us, (that art hath formerly done good service, and must not now be forgotten) *That He would depart from his former rigor of termes*, we must freely acknowledge, we have not yet met with any harsh proposalls from His Majesty, and we beleive, if any such were, they would have been named, you not using to dissemble any advantage, nor to be over nice in respect to His Regall dignitie. What ever conditions have come to our hands, seem as reasonable in sense, as milde in Language. Notwithstanding He hath been frequently tempted to use harsher expressions by that freedom

freedom you have taken of accusing Him, in such words, as we should count it incivility to use towards our equals, too oft they were so below the respect due to a King, That they were unfit to be given to a Gentleman.

In brief, That you may not flatter your selves with an opinion, we shall easily be put off with generalities, which signifie nothing; we shall take some pains in this businesse, which so highly concerns us, and with our utmost care, and all due respects, descend to particular Propositions, such as we according to our apprehensions shall conceive reasonable.

And that we may (as much as in us lies) remove all those rubs out of the way to an happy Accommodation, which some with designe and study purposely cast in, we shall for the present make one Proposition, which carries in it much equality, and (if we mistake not) will take off all exceptions, which seem to stand betwixt us and happinesse in this agreement; that is, That as His Majesty doth readily consent to all the Rights which belong to both Houses; so you would, with as much forwardnesse, grant what ever Right belong unto Him; and that time may not be wasted with doubtfull Disputes, whilst the Kingdom lyes at stake; That you would make the Reigne of Queen *Elizabeth* (acknowledged by all to be happy and glorious) the measure by which to determine them. This we conceive a more equall way, then for two of the Estates (especially when the Major part for feare of tumults and Armies is absent) to judge by no rule but their own Votes of the Rights of the third; to whom if it may be allowed to be sole Arbitrary Judges, both of Justice and Policy, both of what is due to you, and fit for you, both from King and Subjects, the Accommodation that is left

an onely be this, That, so you may have all that your selves desire, you are contented to endure Peace; and such an one [illegible] you had hard hearts if you would not accept.

If this appeare more reasonable, we shall not need to [illegible] our selves with those involved conditions by you prescribed, the meaning whereof we doubt in some, the truth in others.

That you are the Kings Legall Parliament.] That the two Houses are the distinct parts of the Parliament, we acknowledge, and the King never denied it. That you have not the Power of the whole in right (though it hath been executed upon us in fact) you your selves must confesse, unlesse you will say, That you can make an Act of Parliament without the King. Wherein we desire you to declare your sense plainly. If you shall not pretend to this, we request the Subject may not suffer under illegall names, that is, That an Ordinance of either or both Houses, may not have the vertue or power, since you will not justifie the name of Law in it.

That you are the Kings highest Court of Judicature.] We conceive, the House of Commons, and much more the Committee, hath power of accusing onely, not of judging; this belongs to the House of Lords (an appeale being made from an inferiour Court, and Writs of errour being legally exhibited) who are presumed to passe sentence according to the known Law, and not according to reason of State, because this would place an Arbitrary power in them, and enable them to overthrow (the Birthright and Inheritance of every English-man) our Laws by Policy. Since there cannot be imagined a more absolute Power and Government according to bare will, then to determine the same action right or wrong, as they shall please to call it necessary or convenient.

That

That you are fitteſt to determine all publike diſputes.] If it be underſtood in relation to Laws, the onely allowed Rules of Deciſion, it is granted without any inconveniences. If you will maintain it in the largeſt ſenſe which the words may ſeem to beare, we are confident the People will abhorre the Doctrine; for by this Rule you muſt maintain, It is in your power to depoſe not a King onely, but Monarchy it ſelfe, if this chance to be the ſubject of your Diſputes.

That you are beſt diſpoſed to Mercy, as well as Juſtice.] We deſire you to expreſſe theſe words in plain Engliſh, and to tell us clearly whether you do challenge to your ſelves a Right of pardoning whom you pleaſe (which yet hath beene acknowledged this very Parliament a Prerogative onely belonging to the King.) But if this be the meaning, we ſhall leſſe wonder, That perſons highly corrupt, and moſt known offenders in publike Offices, have beene protected from your Juſtice, by the prerogative of your mercy, and that Policy ſhould ſo farre over-rule Law, that it ſhould be delivered for ſound State-doctrine, That *former faults ought not to be lookt upon, if the party accuſed hath done good ſervice for the preſent.*

If this free opening our apprehenſions finde a gracious acceptance, and (as is by us infinitely deſired) proſperous ſucceſſe, we ſhall render you our moſt humble and hearty thankes; if our further endeavors ſhall be neceſſary, we will not be wanting to our own and the Kingdoms preſervation.

FINIS.